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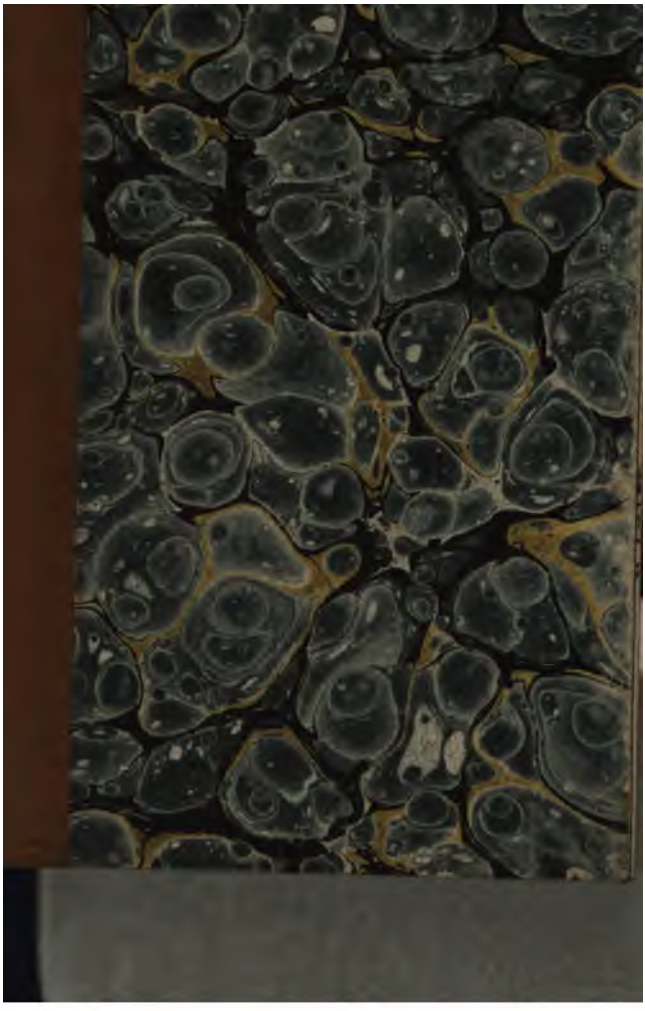
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A

LITANY,

AND

PRAYERS FOR PENITI

INTENDED FOR USE DURING THE THREATE
VISITATION OF THE

CHOLERA.

WITH SOME

REMARKS ON REPENTANCE.



BY THE

REV. W. B. FLOWER, B.A.

LONDON:
W. J. CLEAVER, 46, PICCADILLY

M.DCCC.XLVIII.

Price 2*d*., or 14*s*. per 100.

LONDON:
RICHARDS, 100, ST. MARTIN'S

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THOUGHTS ON REPENTANCE:

SUITED TO THE PRESENT TIME.

THE land mourneth, and men's hearts fail them on every side; the famine and the sword have been among us, and now the pestilence draweth nigh. Thousands, in other lands, have been summoned in a moment—yea, in the twinkling of an eye—to give an account of the deeds done in the body, whether they be good or bad. The destroying angel, if he have not already reached, is not far distant from our shores; and every one is asking tremblingly in his heart, whether he may not, ere long, be removed to the land that is afar off. Visitations of this character, fearful and terrible as they are, are not sent upon any people without a cause, or without a purpose. As they are marks of God's wrath, and tokens of His displeasure, and punishments for sins that have been committed against Him: so are they intended to drive us from ourselves to Him; from things *seen*, to things that are not seen; from carnal,

deadly security, to that peace which the world can neither give nor take away; from our sins, to that amendment of life which shall end in glory hereafter.

Such times, therefore, should be moments of deep and solemn thought; periods of especial humiliation, watchfulness, and prayer. Many, indeed, are the sins of our nation, which have provoked these national visitations. God has been robbed in tithes and offerings; men have become rich, and in words acknowledged that the fulness of the earth is the Lord's, but have, in deed and truth, denied His lordship; the poor have been neglected and despised, and, in them, Christ Himself has suffered; Churches intended for His honour and His service, have been daily closed, and famishing souls deprived of their heavenly food; long intervals have been permitted to elapse from one celebration of Holy Communion to another, and the Christian pilgrim has been left to wander on his long and weary journey without the manna that should have been his support; the faith, once for all delivered to the saints, has been denied, neglected, spurned; right and wrong have been confused; ill-will has sprung up among the brotherhood, and one has been set against another; charity hath well-nigh departed from us, and faith has waxed faint: in a word, we have not acknowledged God in all our ways, nor made His divine commands the law of our lives.



Now these (and many others might be mentioned) are great and grievous sins, for which, we know from the divine word, punishment will be inflicted sooner or later. We may call them *national*, but they are *individual;* each one of us has contributed, in some way or other, by abuse of God's gifts, to swell their amount, and for them each one is, in a measure and degree, responsible. But yet, though God doth punish, He doth, in the midst of wrath, remember mercy; He is gracious and long-suffering, and willeth not the death of a sinner. How then may the severity of His judgments be averted? By strong, earnest, and intercessory prayer? Yea, verily, this is indeed one blessed means. We know not the great effects that may result from the persevering prayers of the men of God, because we have not faith. Had there been but ten righteous men in the cities of the plain, they would have been spared in answer to the supplications of Lot. And though it may not prevail with God to withhold His afflicting hand, yet the prayer of England's saints may so find favour in His sight, that He will assuage the fury of His wrath, and say unto the devouring pestilence, "Thus far shalt thou go, but no farther." It is then the duty of *all* to pray in faith, nothing doubting, and to make special mention of this visitation in their daily supplications.*

* An admirable tract has been published for this purpose by Masters.

But besides this there is another duty which we owe to ourselves, and which we are especially called upon to perform,—and that is the duty of individual *repentance*. And upon this subject we must be especially guarded. Repentance is not the work of a moment, or a day; sins committed after baptism leave a stain that is not easily washed out. To lose the memory of our sins; to let them pass away from us as the dew before the morning sun,—is to be in great danger of falling into sin again. What we are little on our guard against will soon gain a mastery over us. The sins of youth, the sins of manhood, the sins of older years, oh, how do they cleave to us! how do they come before us in hours of sober reflection, and weigh down our souls; or when, on bended knee, we have confessed, with the whole Church, "we have erred and strayed from Thy ways like lost sheep"! The humble Christian cannot, if he would, forget them; and so it comes to pass, that, in some measure or other, penitence is the work of our lives. The greatest saints of the Church have been her greatest penitents. They who have most advanced in spiritual knowledge, and built up others in the ways of holiness, have mourned in sorrow over their sins, and bedewed with their tears the very manuals of devotion which have come down to us.*

* E. g.,—that of Bishop Andrewes. Laud also was a *striking instance* of this; as was Bishop Wilson.

What is it to repent? It is to have within ourselves a keen sense of the defiling character of sin, and its heinousness in the sight of God; and so to cut off those things wherein we have done amiss. It will nothing avail to know that it blunts the soul, and weighs down to earth that which was created for heaven; that it destroys our title to the heirship of the heavenly kingdom, and takes away our hopes of eternal life,—unless, influenced by these motives, and drawn by the sweet love of a loving Saviour, we eschew evil. To see our danger, to know whence the evil springs, to be keenly sensible of all that is involved in the loss of the soul, and yet cherish fondly the besetting sin,—what is this but to increase our condemnation? Brought to a knowledge of this, we shall be careful to examine our consciences, that so we may be enabled to make our meek and lowly confession. And this confession must not be of a *general* character; we must enter into detail, and make a *particular* confession therein. Our manifold sins (whether of the lust of the eye or the lust of the heart) against God; our sad abuse of the talents He has given to us; our wasting of substance,—the blessed grace bestowed upon us when adopted into His family; our neglect of religious privileges; our refusing to honour Him with our substance; our turning a deaf ear to the cry of the widow or the fatherless when they have made their pitiful prayer unto us; the wrongs we have

done our neighbour,—these must all be dwelt upon with particular minuteness, and confessed with broken and contrite hearts to Almighty God.

And here, too, in the hour of anguish and bitterness, when the full measure of his iniquities has come upon any one, he should seek the counsel, advice, and guidance of his spiritual pastor. How many souls have been lost that might have been saved, had recourse been had to those who are commissioned by God Himself to strengthen the weak, comfort the despairing, and to direct the penitent! In all important affairs of human life, advice is sought, and followed, from those whose experience entitles them to confidence. When a man is afflicted with a bodily disease, he does not begin to experimentalize upon himself, and to apply remedies for the effecting of a cure; and yet in spiritual matters, in the affairs of the soul, which are of far greater moment than all this world contains, each one is a guide to himself, and doeth that which seemeth right in his own eyes; and finds too late, when on a bed of death, that he has deceived himself, and gladly does he seek the counsel which in health he despised. He who cared little for the precept, "Go, shew thyself unto the Priest", when in the bloom and vigour of life, seeks to obey it when death draws nigh.* Those, then, who are

* *Every* clergyman in a large district knows this sad

humble and sincere penitents, and wish to be led aright; those whose consciences are burthened with a load of guilt, will in time accept the invitation of the Church, and open out their hearts' grief to some discreet and learned minister of God's word, that so they may be comforted. They will adopt the advice of Becon (Chaplain to Archbishop Cranmer), when he says: "Declare the diseases of your souls unfeignedly, that ye may be healed with the most sweet and comfortable salve of God's word; follow the ghostly admonitions of your ghostly father; go unto him with such an hatred and detestation of sin, that ye may return from him with hearts altogether inflamed with one perfect love of virtue, innocency, and true godliness, being full fixed never to return unto your old vomit and wallowing in the mire. And when he shall rehearse unto you the most sweet and comfortable words of absolution, give earnest faith unto them, being undoubtedly persuaded that your sins, at that time, be assuredly forgiven you, as though God Himself had spoken them, according to this saying of Christ, 'He that heareth you, heareth me'; again, 'whose sins ye forgive, are forgiven them.'"*

A true repentance will, moreover be evinced

truth by painful experience. In one week I had no less than four striking instances; and whilst writing the above, I was summoned to witness another.

* Becon's works (Parker Society). "Potation for Lent," p. 102.

by following after holiness and bringing forth fruits meet for repentance. That which charmed before, will delight no longer. The follies of the world, the enticings of sin will all be despised. He who before loved the world will now pant for conformity to God, and will bring forth the fruits of the spirit. He will restore what he hath wrongly taken, and make all the reparation in his power for any wrong done by him to others. Forgiven much, he will love much. Saved by the cross, he will cling to the cross, and bear His cross. By self-denial; by patient submission to God's holy will; by meekness, and lowliness, and humility; by kindly sympathy with the sufferings of the distressed; by constant attention to the means of grace; in a word,—by the holiness of his life, he will shew forth his thankfulness for the blessing of pardon, which, of God's free grace, through Christ, hath been bestowed upon him. Trusting that God will no more remember his sins, and yet himself ever bearing them in mind, he will take heed lest he fall, and strive to run with patience the race that is set before him, looking unto Jesus, the Author and finisher of our Faith.

To bring us to this state of mind is the gracious purpose of our heavenly Father when He afflicts. And, therefore, whilst we pray that the pestilence may be assuaged, let us, above all, earnestly strive, that we may not lose the benefit *it was intended* to bring. "The Lord Jesus is

angry," says S. Ambrose, "with us sinners, that He may, by fear of His indignation, convert us. He is waiting for our momentary groans, that He may remit everlasting ones: He waits for our tears, that He may pour out His mercy upon us. So, in the gospel, moved by the tears of the widow, He raised her son to life again. He waits for our conversion, that He may return to the exercise of His grace, which, if no other fall come upon us, will continue in us; but in that we offend by our sins, He is angry, that we may be humbled; we are humbled, that we may be worthy rather of His pity than His punishments."

If such be the result in the present instance, thankful shall we have to be for the rod that has smitten us. Sinners we are all of us. Let us, therefore, Priests and people, humble ourselves before Him in fastings, and prayers, and brokenness of heart; let us water our couch with our tears; let our mourning ascend up to heaven; pray we unceasingly in full faith in the merits of a crucified Saviour. He is a place to hide us in, and will preserve us in trouble. He is merciful, and will hear our cry. He can give us hearts of flesh for hearts of stone. He can heal those whom He has afflicted; uplift those whom He hath brought low; pardon all our offences, and blot them out of the book of remembrance. Pray we Him to give us humble and contrite hearts; to draw us near to him; to fill us with His pardoning *love.* Then, haply, the plague may be stayed from

among us; and the pestilence that walketh at noonday will not hurt us; and we shall hear of joy and gladness; and we shall sing with rejoicing. "This shall be written for those that come after; and the people who shall be born shall praise the Lord. For He hath looked down from His sanctuary; out of the heaven did the Lord behold the earth, that He might hear the mournings of such as be in captivity; and deliver the children appointed unto death." Or, if not, should He deem fit to call us hence, we shall change the robes of mourning for those of joy; and having put off this corruptible body, shall hereafter be cloathed with incorruption, and gaze on Him, who on earth was the penitent's hope, and trust, and stay, and is, in heaven, the joy of the redeemed.

THE Litany here re-printed, with some alterations, contains that particularly of Confession, on which I have dwelt. It has been preserved in the *plural*, that so it might be used in families, or in private. It is suggested that it may be fitly said on Fridays, that so supplication may be coupled with abstinence. The other shorter Prayers, as well as this, can be used daily.

Reader, he that has written this, begs thee pray for him.

London, October 4th, 1848.

A LITANY FOR PENITENTS.

I.

O God, the Father of Heaven, our Creator, *have mercy upon us.*

O God, the Son, our Redeemer, *have mercy on us.*

O God, the Holy Ghost, our Sanctifier, *have mercy on us.*

O great, just, and jealous God, taking vengeance on sin and iniquity, Who sparedst not the angels that sinned, but castedst them down into hell: *from Thy great wrath, good Lord, deliver us.*

Who hast appointed death as the wages of sin, and didst cast Adam, after he had sinned, out of Paradise: *from Thy great wrath, good Lord, deliver us.*

Who sparedst not the old world, but punishedst it, overwhelmed in sin, by the flood: *from Thy great wrath, good Lord, deliver us.*

Who sparedst not Thine own people, the Jews, rebelling against Thee; but deliveredst them up into the hands of their enemies: *from Thy great wrath, good Lord, deliver us.*

O God, to the penitent gracious and merciful, long-suffering, and abundant in mercy, and repenting Thee of evil; Who lovest everything, and hatest nothing that Thou hast made: *from Thy great wrath, good Lord, deliver us.*

Who pitiest all, and wouldest have none perish, but all converted; and in Whose presence there is joy over one sinner that repenteth: *from Thy great wrath, good Lord, deliver us.*

Who calledst Adam, after his fall, to the acknowledgement of his fault, and Who, upon Moses' prayers, forgavest the transgressions of Thy people against Thee: *from Thy great wrath, good Lord, deliver us.*

Who didst put away David's sin, confessing and repenting in sackcloth and fasting; and heardest Manasses when he cried unto Thee; and pardonedst the Ninevites, repenting in fasting, sackcloth, and ashes: *from Thy great wrath, good Lord, deliver us.*

Jesu, Son of the living God, Who camest *into this world* to save sinners; the good Shep-

herd, Who camest to seek and save that which was lost: *from Thy great wrath, good Lord, deliver us.*

Jesu, Who though Thou knewest no sin, yet wast frequent in fastings, watchings, and prayers: *from Thy great wrath, good Lord, deliver us.*

Who declaredst the Publican, acknowledging his guilt and sorrow, and humbly beating his breast, to be justified: Who calledst the Publicans and sinners, and not the righteous, to repentance; and broughtest salvation to the houses of Matthias and Zaccheus being penitent: *from Thy great wrath, good Lord, deliver us.*

Who deliveredst those who were afflicted with diseases by Satan, first forgiving their sins: Who, by the example of the prodigal son returning to his father, hast given poor sinners great hopes of pardon and forgiveness: *from Thy great wrath, good Lord, deliver us.*

Who, by graciously looking upon S. Peter after he had denied Thee thrice, broughtest him to confession of his sin, and bitter tears of repentance; and Who miraculously calledst S. Paul when a great persecutor, and making havoc of Thy Church: *from Thy great wrath, good Lord, deliver us.*

Who didst bear our sins in Thy Body upon the Cross; and wast made a propitiation for us: *from Thy great wrath, good Lord, deliver us.*

We confess unto Thee, O Lord, our transgressions and the transgressions of our forefathers, by which we, with them, have offended Thee, and walked contrary to Thy commandments: *be merciful, and spare us, O Lord.*

Behold, we were conceived in sin, and in iniquity did our mothers bring us forth; and as we have multiplied our days, so have we multiplied the number of our transgressions: *be merciful, and spare us, O Lord.*

We have sinned by our vain thoughts and the unlawful desires of our hearts; by the idle and evil words of our lips; by our wicked works, and our whole lives spent unprofitably: *be merciful, and spare us, O Lord.*

We have sinned against Thee by our unthankfulness for Thy benefits; by our impatience under Thy chastisements; and our care to fulfil our own sinful lusts more than Thy holy commandments: *be merciful, and spare us, O Lord.*

We have sinned against our brethren, not

doing to others as we would they should do unto us: *be merciful, and spare us, O Lord.*

We have sinned against ourselves by preferring the profits of this present world before our eternal happiness: *be merciful, and spare us, O Lord.*

We have sinned by deferring our conversion, and putting off our good purposes of amendment of life; by exposing our weak natures to new temptations; by neglecting opportunities of doing good; and even our best endeavours have been imperfect: *be merciful, and spare us, O Lord.*

We have sinned by not improving those talents which Thou hast bestowed upon us; by losing our precious time; and neglecting the means of salvation Thou hast afforded us: *be merciful, and spare us, O Lord.*

Our iniquities have multiplied over our heads, and our transgressions have grown up unto heaven: to Thee, O God, belongeth mercy and forgiveness; but unto us, shame and confusion of face: *be merciful, and spare us, O Lord.*

Just art Thou, O Lord, in all the evils that have befallen us (especially in that visitation with which Thou hast now visited us); for Thou

hast dealt righteously with us; but we have done wickedly, and our destruction is from ourselves: *be merciful, and spare us, O Lord.*

From all evil: *deliver us, O Lord.*

From all sin: *deliver us, O Lord.*

From all profaneness and contempt of sacred things; from all superstition and hypocrisy; from neglect in coming to, and irreverence in celebrating Thy holy service: *deliver us, O Lord.*

From disobedience to our superiors, and doing injuries to our neighbours; from anger and contention; from fraud; from malice and envyings; from lying and backbiting: *deliver us, O Lord.*

From all wicked desires; from wanton desires and uncleanness; from lusts of the flesh, and from lusts of the eyes: *deliver us, O Lord.*

From pride, covetousness, and luxury; from envy, anger, and gluttony; from sloth in things spiritual; and from all deadly sin: *deliver us, O Lord.*

From all impatience and murmurings against Thy righteous dispensations: *deliver us, O Lord.*

From all schism, and heresy: from presumption; from relapsing into sin; from hardness of

heart, and the security of an evil conscience: *deliver us, O Lord.*

From the worm that dies not, and the fire that is not quenched; from the bitter pains of eternal death; from the gates of hell, and the powers of darkness: *deliver us, O Lord.*

By the love of God the Father; by the wounds of God the Son; by the goodness of God the Holy Ghost: *deliver us, O Lord.*

By that *name*, which is above every name, since there is none other given under heaven by which we can be saved; by the Blood of the New Testament, and the propitiation for the whole world: *deliver us, O Lord.*

We sinners beseech Thee to hear us, O Lord.

That Thou wouldest vouchsafe to bring us to true repentance; and that we may always bear in mind, in the bitterness of our souls, the ill-spent years of our past lives: *we sinners beseech Thee to hear us, O Lord.*

That Thou wouldest be pleased to enlighten our minds so that we may find out our secret sins, and such as are now forgotten by us: *we sinners beseech Thee to hear us, O Lord.*

That we may obey the directions of our spiritual pastors; that we may judge ourselves,

and so escape Thy just judgments: *we sinners beseech Thee to hear us, O Lord.*

That we may chastise our bodies, and bring them into subjection; and that we may no more live after the flesh, but by the Spirit mortify the deeds thereof: *we sinners beseech Thee to hear us, O Lord.*

That we may bewail our sins in sackcloth and ashes; and humble our souls before Thee, in watchings and prayer, weeping and mourning: *we sinners beseech Thee to hear us, O Lord.*

That to the glory of Thy name, and the shame and confusion of our own faces, we may confess our sins to those whom Thou hast appointed, that so we may obtain pardon from Thee: *we sinners beseech Thee to hear us, O Lord.*

That we may freely confess to our neighbours the wrong we have done them, and humbly beg pardon of them; restore what we have taken or withheld from them, and make reparation for any losses; thereby to escape Thy just punishment upon us: *we sinners beseech Thee to hear us, O Lord.*

That we may break off our sins by alms, and our transgressions by showing mercy to the poor; that we feed the hungry; cloathe the

naked ; visit the sick ; forgive our enemies ; and show mercy to all : *we sinners beseech Thee to hear us, O Lord.*

That putting on the whole armour of God, we may hereafter be able to stand against the wiles of the devil : *we sinners beseech Thee to hear us, O Lord.*

That we may bring forth fruits meet for repentance in due season ; and that we may work out our salvation with fear and trembling : *we sinners beseech Thee to hear us, O Lord.*

That Thou wouldest make the pestilence and plague purge and cleanse us here, that by Thy mercy we may be preserved hereafter : *we sinners beseech Thee to hear us, O Lord.*

That drawing near to the Throne of Grace, we may, for the sake of Thy dear Son, obtain mercy, forgiveness, and pardon of all our sins : *we sinners beseech Thee to hear us, O Lord*

O Lamb of God, that takest away the sins of the world, hear our prayers.

O Christ, hear us ; mark our tears ; and give us, in Thine own good time, joy for sorrow, peace for mourning.

Help us, O Lord our Saviour.

And for the glory of Thy name, deliver us, and be merciful unto our transgressions.

Cleanse us, O Lord, from our secret sins, and we shall be cleansed.

O Lord, turn away Thy face from our sins, and blot out all our iniquities.

Restore unto us the joy of Thy salvation, and establish us with Thy spirit.

O Lord hear our prayers, and let our cry come unto Thee.

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

SHORTER PRAYERS.

Most gracious God, the fountain of all mercy and blessing, Who desirest not the death of a sinner, nor despisest the tears of the penitent, favourably receive this, my confession, and effectually move my heart to true contrition, that, being pardoned the evils I have presumed to do, I may be delivered from the evils I deserve to suffer; and, assisted by Thy grace, may spend the rest of my days in a more holy denial of my corrupt inclinations, and more constant attendance to Thy glorious promises: through our Lord and Saviour, Jesus Christ, Who, with Thee and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

II.

Essence beyond essence, Nature increate, Framer of the world, I set Thee, Lord, before my face, and I lift up my soul unto Thee. I worship

Thee on my knees, and humble myself under Thy mighty hand. I stretch forth my hands unto Thee, my soul gaspeth unto Thee as a thirsty land. I smite on my breast and say with the Publican, "God be merciful to me a sinner", the chief of sinners; to the sinner above the Publican, be merciful as to the Publican.

Father of mercies, I beseech Thy fatherly affection; despise me not, an unclean worm; despise not Thou the work of Thine own hands; despise not Thine own image, though branded by sin: Lord, if Thou wilt, Thou canst make me clean; Lord, only say the word, and I shall be cleansed.

And Thou, my Saviour and Christ, Christ my Saviour, Saviour of sinners, of whom I am chief, despise me not; despise me not, O Lord, despise not the cost of Thy blood, who am called by Thy name; but look upon me with those eyes with which Thou didst look upon Magdalene at the feast, Peter in the hall, the thief on the wood:—that I, with the thief, I may humbly entreat Thee, "Remember me, Lord, in Thy kingdom"; that with Peter I may bitterly weep and say, "O that mine eyes were a fountain of tears that I might weep day and night"; that with Magdalene I may hear Thee say, "Thy sins be forgiven thee", and with her may love much, for many sins, yea manifold, have been forgiven me. And Thou, all-holy, good, and life-giving Spirit, de*spise* me not, Thy breath, despise not Thine

own holy things; but turn Thee again, O Lord, at the last, and be gracious unto Thy servant.—*Bishop Andrewes.*

III.

(*Chiefly from Bishop Ken.*)

O LORD, merciful and gracious, Who despisest not the prayers of them that in true faith turn unto Thee, look down in mercy upon me a miserable sinner. I have sinned against Thee most grievously; yet rebuke me not in Thine indignation, nor chasten me in Thy displeasure; but have mercy upon me, O Lord, for I am weak; O Lord, heal me, for I am vexed. In the bitterness of my soul, O Father of mercies, I bewail and abhor my unworthiness, and the hardness of my heart, that has despised the riches of Thy goodness, and forbearance, and long-suffering, which would have led me to Thy repentance. O Lord, whatever else Thou deniest me, deny me not a broken and a contrite heart.

Turn Thou to me, O Lord God, and so shall I be turned; turn the whole stream of my sensual affections from the love of this world to the love of Thee.

Father, accept my imperfect repentance, com passionate mine infirmities, forgive my wicked-

ness, purify my uncleanness, strengthen my weakness, fix my unstableness, and let Thy love ever rule in my heart, through the merits and sufferings, and love of Thy Son, in Whom Thou art always well pleased.

Hide not Thy face from me in the day of trouble, but receive my contrition, accept my tears, and hear my groanings, and preserve me in the midst of the plague that rageth around. Or if Thou seest good to afflict me, grant that the pains of sickness may purge and cleanse my soul, and I may be prepared to meet Thee.

Lord, Thou knowest my desire and my groaning is not hid from Thee. Oh! hear me, help me, save me, for Thy own gracious promise sake, for Thine own tender mercies' sake, for the merits and sufferings of Jesus Thy Beloved, in whom Thou hast made penitents accepted.

Hear me, O Lord, for I acknowledge my faults, and my sin is ever before me. Hear me, and in Thine own good time grant me pardon and peace, for the alone merits of our Blessed Lord, Thy Son, Jesus Christ.

IV.—FOR PARDON OF SIN.

O Almighty God, and merciful Father, I Thine unworthy servant do with shame and sorrow confess that I have all my life long gone astray

out of Thy ways, like a lost sheep; and that, by following too much the vain devices and desires of my own heart, I have grievously offended against Thy holy laws, both in thought, word, and deed: I have many times left undone those good duties which I might and ought to have done; and I have many times done those evils, when I might have avoided them, which I ought not to have done. I confess, O Lord, that there is no health at all, nor help in any creature, to relieve me; but all my hope is in Thy mercy, whose justice I have by my sins so far provoked: have mercy therefore upon me, a miserable offender; spare me, O good God, who confess my faults, that I perish not: and according to Thy gracious promises, declared unto mankind in Christ Jesus our Lord, restore me, upon my true repentance, unto Thy grace and favour. And grant, O most merciful Father, for His sake, that I may henceforth study to serve and please Thee, by leading a godly, righteous, and sober life, to the glory of Thy holy name, and the eternal comfort of my own soul, through Jesus Christ our Lord. Amen.—*Sanderson.*

V.—IN THE TIME OF PESTILENCE.

O Lord God, Who rejectest none that, trusting in Thy goodness and believing in Thy promises,

come to Thee for succour and help; behold, I beseech Thee, with the eyes of compassion and mercy, Thy poor sinful and miserable people, who now are severely afflicted and visited with the plague of pestilence, the scourge of Thine angry hand. Our streets are full of grief, our houses of mourning, and all our joy is turned into heaviness, by reason of Thy heavy wrath, and hot displeasure, which is gone out to destroy and consume us from the face of the earth. We confess, O Lord, that it is but just that all Thy creatures should rebel against man, who hath so desperately rebelled against Thee, his Creator, for they are all obedient to Thee; only man, sinful and wretched man, is continually stubborn and rebellious; daily abusing Thy blessings, and hourly transgressing Thy commandments, not leaving his evil ways for fear of Thy threats, nor being allured to goodness by the hope of Thy promises. We daily hear by Thy messengers, and read in Thy sacred word, what Thou hast of old threatened to Thy rebellious people, and in them to us, that "if they keep not Thy commandments, Thou wouldest send Thy pestilence among them, with a fever and inflammation, and extreme burning, until Thou hast consumed them from off the land"; and yet we have hitherto been so senseless thereof, that without fear we have added sin to sin, and multiplied iniquity upon iniquity. And now, O Lord, we reap the just reward of our impiety,

and are deservedly plagued for our disobedience. We confess that Thy judgments are just, humbly acknowledge our misdeeds, and with penitent and contrite hearts earnestly crave that Thou wouldest in mercy pardon and spare, restore and heal us.

O Lord, in wrath remember mercy, incline Thy ear and hear, open Thine eyes and behold our desolations, and upon our repentance and humiliation, remove this judgment from us, and command the destroying angel to stay his hand and cease from smiting us. Take away the unwholesomeness of the air, and purify our dwellings unto health and safety. Thou hast promised that when Thou sendest a pestilence among the people, if that people humble themselves and pray and seek Thy presence, and turn from their wicked ways, Thou wilt hear in Heaven, and be merciful to their sin, and heal their land; O make good to us this gracious promise, and ease us of our afflictions, for behold we humble ourselves under Thy mighty hand, we bewail and lament our sinful lives past, and humbly beseech Thee to give us Thy assisting grace, that we may henceforth order our ways to please Thee. Then shall no contagion hurt us, but we shall live to praise Thy name, and all the world shall know that Thou art our God, and that Thy name is called upon by us. Hear us, O Lord, and be merciful unto us, even for Jesus Christ's sake the righteous, to whom with

Thee and the Blessed Spirit, be ascribed all honour and praise now and ever. Amen.—*Bishop Andrewes.*

FOR ONE AFFLICTED.

I BOW myself, O righteous Lord, to Thy blessed will, and acknowledge this Thy visitation to be the just reward of my sins. O visit me here, that I may not suffer for them eternally hereafter; and grant that I may so truly and earnestly repent of them, so meekly submit to Thy chastisement, and have such a steadfast faith in Christ my Saviour, that through His death and passion I may obtain the remission of my sins, and everlasting life after death. Amen, merciful Father, Amen.

The Lord bless me and keep me. The Lord make His face to shine upon me, and be gracious unto me. The Lord lift up His countenance upon me, and give me peace, now and evermore. Amen.

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